



ADVANCE SOCIAL SCIENCE ARCHIVE JOURNAL

Available Online: <https://assajournal.com>

Vol. 03 No. 02. Apr-Jun 2025. Page#.1459-1469

Print ISSN: [3006-2497](#) Online ISSN: [3006-2500](#)

Platform & Workflow by: [Open Journal Systems](#)



**Jinnah Preparing His Nation for Future: Critical Discourse Analysis of Jinnah's Speech,
30th October, 1947**

Muhammad Rizwan

Department of English

University of Sargodha, Pakistan

rizwankhan7x@gmail.com

Shaiq Hassan

Department of English

University of Sargodha, Pakistan

shaiqhassan@gmail.com

Sana Nawaz (Corresponding Author)

Department of English Linguistics and language Studies

University of Sargodha, Pakistan

sana.nawaz@uos.edu.pk

Abstract

This research critically inspects Quaid-e-Azam Muhammad Ali Jinnah's speech delivered on 30th October 1947. By operating Fairclough's three-dimensional model of CDA, which employs: the textual features, discursive features and broader social, political and historical context in which it was delivered, the linguistic features of speech were analyzed. The research reveals his strategic use of rhetoric and inclusive language, how Jinnah positioned himself as a political and visionary leader and served as a unifier among diverse communities of Pakistan. By utilizing Fairclough's 3D model, this study explores the significance of this speech, how it serves as a crucial transformative tool for the guidance and preparing nation for approaching challenges and better future.

Keywords: Critical Discourse Analysis (CDA), Norman Fairclough, Three-Dimensional Model, Quaid-e-Azam, Jinnah.

Jinnah Preparing His Nation for Future: Critical Discourse Analysis of Jinnah's Speech,

Quaid e Azam Muhammad Ali Jinnah, just after two months of the creation of the Pakistan, delivered a speech at a mammoth Rally at the University Stadium, Lahore on 30th October, 1947 (speech attached as **Appendix**). This speech became the cornerstone for political and ideological identity of newly independent nation of Pakistan. The speech is famous for its thematic significance that focuses on collective identity, national unity, justice and Islamic values which foster a sense of collective purpose and strong determination in the face of adversity. The speech is generally quoted with the subject "The Tasks Ahead", as it also addresses the immediate concerns like communal harmony and economic stability and it also enunciates a

vision for just society based on ethical and moral principles. This paper critically examines

Jinnah's speech of 30th October, 1947 by using Norman Fairclough's three-dimensional model of Critical Discourse Analysis to reveal unspoken meanings and ideology. This model considers three dimensions: the textual analysis, discursive practices that shaped its production and interpretation and broader social and political context that is perpetuating the hidden meanings. By operating this model, this study aims to uncover Jinnah's rhetoric language and strategies that served as a transformative tool to prepare the nation for upcoming challenges and to firm up its collective identity. This study aims to contribute toward understanding how the discourse of political leaders serves as a force in mobilizing, uniting, and preparing the nations for further challenges and prosperity by critically analysing the linguistic, rhetoric and discursive features of this speech as well as broader socio-political contexts it reflects on. While doing this, it further throws into relief the role of Jinnah as he, with a long-term foresight, realized the complex issues of ideology, identity and governance that formed the destiny of Pakistan.

Literature Review

Muhammad Ali Jinnah's speeches have been closely observed and analysed in the light of rhetorical strategies, underlying ideological content, and a dream for the future of Pakistan. His speech of 30th October 1947 was presented at the point when the newborn state of Pakistan had reached the decision-making stage. This review of literature is taken about previous works on Jinnah's oratory skills related to critical discourse analysis, historical background, and its relevance in Pakistan's national identity as well as policies.

The orations of Jinnah have quite often been fictitious in creating the nation. Here, Ahmed explains (2005), "Great elocution skills of Jinnah assisted the Muslim fraternity to present before the partition his very desire" speeches after the partition were geared to unite divided populations, discuss governance policies and try to seek amends of such issues related to migration and economic imbalance after riots. For analysing the expansive language use while trying to bind people into forming the nation of the future by Jinnah¹

Similarly, Jalal (1985) argues that Jinnah's discourse consistently reflected his dual commitment to Islamic values and secular governance. Through critical discourse analysis, Jalal identifies the balance Jinnah sought between religious identity and pragmatic statecraft, a theme evident in his 30th October speech, where he emphasized discipline, tolerance, and nation-building².

Critical discourse analysis (CDA) has been instrumental in deconstructing the ideological constructs within Jinnah's rhetoric. Fairclough (1995) defines CDA as a tool to examine the interplay between language, power, and ideology in a socio-political context³.

Applying CDA to Jinnah's speeches, scholars such as Siddiqui (2010) have highlighted how Jinnah employed persuasive strategies to navigate complex political realities. Siddiqui's work illustrates how the speech on 30th October 1947 framed a vision of resilience, urging citizens to rise above divisions and contribute to Pakistan's development⁴.

Khan (1997) places the speech in the context of post-Partition leadership, focusing on how Jinnah sought to promote social cohesion and economic stability. According to Khan, Jinnah's rhetoric was a reaction to the unprecedented challenge of refugee resettlement and communal tensions⁵.

Naseer and Ghani (2018) examine discursive patterns within the speeches of Jinnah so that there may be understood a method for which his speech is influential of the public's consciousness. In that respect, the author assumes that the Jinnah speech not only responded to immediate demands but also initiated an ideological design of Pakistan⁶.

For instance, speaking on 30th October, during the speech, the feeling of collective identity can be gathered against the general scenario of partition in metaphors of hope and unity. The historical importance of Jinnah's 30th October speech lies in the timing and the content. It was delivered immediately after the creation of Pakistan, when the nation was still grappling with the post-Partition situation.

Additionally, Malik (2002) underscores the importance of Jinnah's advocacy for minority rights and economic self-sufficiency. His discourse conveyed a vision of Pakistan as a progressive, inclusive state, which scholars have interpreted as a counter-narrative to the communal violence that marked the Partition⁷.

Scholars have found several rhetorical devices in the speeches of Jinnah, including repetition, appeals to emotion, and references to religion. The most spectacular example is in the form of Hashmi (2015), who pointed out that Jinnah used repetition to emphasize ideas, as in the case of the 30th October speech, through repetition of calls for unity and discipline. Analysis by Hashmi further shows that these methods made the speech even more persuasive⁸.

Religious references in Jinnah's rhetoric have been a matter of much debate among scholars. Some take these references as a pragmatic attempt to fall in line with the sentiments of the Muslim majority, such as Iqbal (2004), while others consider these as a reflection of Jinnah's vision for Pakistan. In the 30th October speech, Jinnah used Islamic values to emphasize moral accountability and collective solidarity⁹.

Current scholars re-visit draws of Jinnah to provide a context on modern Pakistan. According to Ahmed and Saeed (2020), draws of Jinnah on high points of constitutionalism, equalities, and social justice, are still applicable in today's problems, namely fundamentalism, and socio-political fragmentation. In this connection, the speech of 30th October by Jinnah can be considered as a starting point for imagining a harmonious and progressive Pakistan¹⁰.

In addition, Akhtar (2019) further highlights the pedagogical importance of Jinnah's speeches in inculcating civic responsibility and national pride among the youth. Akhtar further opines that including Jinnah's rhetoric in curricula could assist in the socialization of tolerance and discipline as espoused by his 1947 speech¹¹.

The speech of 30th October 1947 by Muhammad Ali Jinnah is a very important artifact of the early history of Pakistan, depicting the vision of a united, disciplined, and progressive nation. The available literature underlines the rhetorical significance, historical context, and ideological impact. Critical discourse analysis has deconstructed its themes of unity, resilience, and moral accountability, thereby showing that it remains relevant even today. This literature review establishes a foundation for further research into Jinnah's leadership and its implications for contemporary Pakistan.

Research Methodology

Two approaches namely qualitative and quantitative determine the direction of any research project, these approaches determine the whole process from beginning till the end. For this study qualitative method has been used because it provides the deep analysis of any data to make better understanding. According to Strauss and Corbin (1990), this approach provides better opportunity to know which is unknown. It is the systematic process to uncover the hidden meanings.

Theoretical Framework

This study, utilizing Norman Fairclough's three-dimensional model, analyses the speech of Quaid-e-Azam Muhammad Ali Jinnah delivered on 30th October, 1947 at a mammoth rally at University Stadium, Lahore. Fairclough's model provides the systematic approach to uncover the interplay of language and ideology, language and power, and language and society. It provides us a roadmap to uncover how Jinnah's speech served as a crucial driving force or tool for nationbuilding and preparing it for better future. Norman Fairclough three-dimensional model of Critical Discourse Analysis (CDA) considers three dimensions of the text:

Text (Description)

This dimension considers the analysis of linguistic features of the text itself. It involves analysing the formal linguistic properties of the text such as: grammar, vocabulary, sentence structure and rhetorical strategies. The goal at this level is to uncover the use of language, word choices, use of metaphors, similes, euphemisms and other figures of speech, how sentences are structured and how these choices effect the meaning of the text. Linguistic features often consider to analyse:

Lexical choices

Which words are used and which connotations do they carry. What ideological stance they are perpetuating.

Grammar

How the sentences are constructed. Whether the active voice is used or passive used is used and how voice of the sentence effects the message that is being conveyed.

Modality

How the probability of an action is conveyed. How much certainty and doubt are being expressed.

Discursive Practice (Interpretation)

This level is more concerned with the production of the text, how it is circulated in the society, who are the intended audience, under which conditions has it been produced and how audience interprets it in the specific context?

In this dimension Fairclough gives the concept of intertextuality, that is, how the text is linked with other texts and how it effects the interpretation of the discourse.

Social Practice (Explanation)

The final dimension of the model situates the analysis within the broader social and political context to explain the socio-political structures. This dimension explores how the discourse is perpetuating the ideologies and how it is challenging the power relations. At this level CDA links text with the broader socio-political context to determine which broader ideologies the text reinforces. This stage also examines how the discourse is shaped by society and simultaneously, how discourse shapes the society¹².

Data Collection

This speech of Quaid-e-Azam Muhammad Ali Jinnah on 30th October, 1947 at University

Stadium, Lahore has been retrieved from the book; "Mohammed Ali Jinnah, Samuel M. Burke

(editor) - Jinnah_ Speeches and Statements 1947-1948 (The millennium series)-OUP Pakistan (2000). The script of this speech is taken only for the purpose of Critical Discourse Analysis to uncover Jinnah's agenda for Pakistan's newly born nation. This speech enjoys historical significance and is considered as one of the rhetoric speeches of Jinnah.

Analysis and Discussion

Text Analysis

For textual analysis of Quaid's speech (October 30, 1947) through Fairclough's model, vocabulary, grammar and text structure are focused upon.

Vocabulary

Careful selection of vocabulary makes the speech a dual narrative of victimhood and resilience. The connotations of the text of speech are both positive and negative.

Positive connotations are most used in instilling optimism about the newly created nation. Words such as "freedom", "triumphant", "courage", "faith", "rehabilitation" and "peace" have been employed for this purpose. Phrases like "mighty state", "sterling material" and "another chapter of glory" have been used for the propagation of national pride and to incite self-belief among Pakistanis by portraying them as capable and resilient. Emotionally charged words and **Negative connotations** have been employed to give emphasis to struggles and injustices faced. The terms like "treachery", "machinations", "atrocities", "massacre", "bestiality" and "vandalism" create a feeling of outrage and victimhood, creating a sense of oneness in the minds of the readers. In order to provide emphasis on brutality faced and to make a stark contrast between the morality of

"us" (victims) and "them" (oppressors), the descriptions of the events such as "systematic massacre of defenceless and innocent people" and "forces of disorder and disruption" have been used. This binary opposition (Us vs Them), creates a sense of collective identity for Pakistanis and provides a sense of moral justification for the act of unity and resilience.

Quaid e Azam used many religious terms that connect Pakistan's identity with Islamic values. Phrases like "Holy Quran", "mujahids", "martyr" and "righteous cause", depict the nation's struggle as a sacred mission. Aligning identity with religious values helps to strengthen emotional and spiritual resonance among listeners. Another mention is of "Islamic countries", which emphasizes solidarity with the global Muslim community, giving a sense of a broader spiritual and political alliance.

Words such as "vow", "sacrifice", "save" and "give" constantly remind the audience to be responsible for building Pakistan, and this sense of responsibility is very strong

Grammar

The speech of Jinnah is replete with powerful modal verbs of obligation, certainty and hope. "Must" and "should" express moral imperatives, for example: "Everyone... must vow to himself to sacrifice his all if necessary". "Shall" expresses confidence and determination with a futuristic optimism, for example: "We shall emerge

triumphant!". The use of "can" balances optimism with caution, for example: "Do not imagine that your enemies can ever succeed in their designs." and "I can assure you that the sympathies of ... Islamic countries, are with you".

The syntactical structure of text has all the attributes, like parallelism wherein repeated structures heighten rhetorical appeal. For example: Balanced phrasing in "Peace within and peace without", reinforces the idea of internal and external harmony. Similarly, sequential commands like "Search your hearts... Do not be overwhelmed... Keep up your morale... All I require of you now is ...", build momentum and structure.

The **repetition** of key phrases and themes such as "Do not", "we shall" and "faith" occurs in the speech for emphasis. These repeated phrases drive home the core messages of vigilance, determination and trust in God.

Imperatives are very frequently found in the text. Being a leader of the country, Quaid e

Azam used direct commands to actively engage with the audience. For example: "Do your duty", "Your immediate task is", "Search your hearts" and "Keep up your morale". These words encourage individual responsibility. An element of request or persuasion is also seen in phrases like : "I would also impress upon every member" and "I once again appeal".

As we focus on **Sentence Structure**, we note Long descriptive sentences to narrate historical battles and details of grievances, such as, "The systematic massacre of defenceless and innocent people...." While Short decisive sentences are given to convey determination and focus, such as, "Do your duty and have faith in God".

Text Structure

Introduction. The speech starts with celebrating the independence of Pakistan: "We have achieved our cherished goal of freedom...". This sets the tone for pride and optimism. However, it does not take long to then admit challenges: "We are in the midst of unparalleled difficulties...". This creates a realistic yet motivating narrative.

Main Body. While giving the historical and moral justification, the speech refers to sacrifices during the partition which highlight the moral superiority of Pakistan's cause: "We have been the victims of a deeply-laid and well-planned conspiracy....". It also gives critiques of adversaries to emphasize the need for vigilance, for example: "treachery and machinations".

Among the themes of main body, the most important ones are religious inspiration and spiritual guide. These themes are evident from words such as : "If we take our inspiration and guidance from the Holy Quran, the final victory... will be ours". Similarly, death is described in an honourable manner : "There is no better salvation for a Muslim than the death of a martyr".

Call for action and responsibility is evident with the appeals of national pride and individual accountability : "You are made of sterling material... Why should you not succeed" and "I would also impress upon every member of this state... to give a lead to the others and to set a nobler and higher example".

Specific task is also outlined in the form of rehabilitation of refugees: "Your immediate task is the rehabilitation of millions... who have suffered all this for the sole reason that they are Muslims".

The speech warns against lawlessness: "Avoid retaliation... because retaliation... will weaken the very foundations..." and it also advocates for safeguarding minorities as a matter of prestige: "To create a sense of security among them...".

Conclusion. The speech ends with a reaffirmation of hope and the statement: "There is no power on Earth that can undo Pakistan. It has come to stay", appears to be the most powerful declaration of the speech. The culmination also thanks allies and continues to urge perseverance: "We are grateful to every nation... who has stretched out its hands of help". It reinforces the moral duty of law-abiding behaviour: "Behave and act as to be a pillar of strength...".

Discursive Practice (Interpretation)

Production

Context of Creation. This speech was presented shortly after Pakistan's independence in 1947. It was a time of great chaos after the partition of British India (Subcontinent). The audience had to deal with several issues like mass migration of refugees, collective violence and a new nation to be built. In producing this speech, Jinnah, who is the founder and the head of Pakistan, ensured to instil confidence, unity and resilience into the citizens. This message, therefore, reflects the vision of Pakistan as an independent Islamic state committed to justice and peace.

The Influence of Historical Context. The references to "suffering and sacrifice" and the "June 3 Plan" set the backdrop of socio-political conditions. In response to the criticism of decisions like accepting the partition plan, the speech stresses that it was made in the best interest of the Muslim community.

Tone and Rhetoric. The speech is motivational as well as advisory in character by balancing calls for optimism and determination with warnings about the enormity of tasks that lay ahead. Religious references like "the Quran" and "Mujahids", are used in order to resonate with a predominantly Muslim audience of the rally.

Distribution

Means of Dispersion. It was delivered orally at a rally in Lahore and further published in newspapers, radio broadcasting and by word of mouth. A public rally was resorted to establish a direct and emotional communication with the immediate audience. Media reproduction ensured that a larger population is reached by the message.

Audience Targeting. Jinnah explicitly addresses various groups in his speech. He appeals to the citizens of Pakistan to work for national unity and the rehabilitation of refugees. While speaking with the youth, he has underlined their role as future leaders and stressed upon them to set examples of courage and devotion. While it is primarily a Muslim speech, he also reassures minorities of their protection and emphasized Islamic values of justice and coexistence.

Consumption

Interpretation by Audiences. Pro-Pakistan and pro-Jinnah may see it as a rallying cry and have hope and to take up this new state and commit to it. An opponent of the June 3 Plan may look to this speech as explaining poor decisions and a manner for pleading to accept it, as time will be justifying these decisions. Allusions to the lands of Islam and morals serve as a means for uniformity and to gain support.

Desired Impact. The speech was meant to instil a sense of unity and responsibility among the citizens. It was also meant to address immediate concerns like refugee rehabilitation and public harmony. Another desired impact was to reinforce faith in Pakistan's permanence and moral foundation, refuting fears of instability.

Social Practice (Explanatory Level)

The social practice dimension in Fairclough's model places Jinnah's speech in larger socio-political and historical background through which it tries to see how it fits and reflects societal structures, their ideologies and relations of power.

Historical and Social Context

It was delivered after the partitioning of the Indo-Pak Subcontinent, which witnessed violence galore, mass migrations and enormous socio-political turmoil. The newly inaugurated state of Pakistan was struggling to find its way in nation-building, rehabilitation of refugees and communal tensions.

In reality, it was the homeland created for the Muslims of South Asia. However, Jinnah portrayed the vision of inclusion and accountability in the speech. In the principles of justice and minority rights within Islam, he clarifies his ideology in making Pakistan not only as a religious state but as a moral and impartial power among the nations of the world.

Ideological Impact

Jinnah uses such Islamic values as courage, sacrifice and martyrdom to inspire citizens towards unity and resilience. This would further reinforce the national identity of Pakistan as an Islamic state while countering trauma due to partition with a moral and spiritual framework.

The speech presents the construction of Pakistan as a collective responsibility. While doing so, it asks the people to challenge obstacles through determinism and selflessness.

Subsequently, by appealing for the rehabilitation of refugees and the protection of minorities, Jinnah links the actions of the individual to the betterment of the society and hence cements the belief in collective responsibility.

As Jinnah mentions of international and Islamic world support for the new state, he not only reflects the desire to bring Pakistan in line with global Muslim community but also tries to gain legitimacy as a potent nation on the world map.

Socio-Political Structures and Power Relations

The most important role of Jinnah was that of the founder and leader. This role is emphasized by the speech as he appeals for unity, sacrifice and discipline, which further enhances his authority and credibility. He uses a balanced tone by combining inspiration with caution, in order to establish trust and motivation in citizens to rally behind his leadership.

In the speech, Muhammad Ali Jinnah challenges societal prejudices and tries to stabilize the delicate social fabric. He does so by supporting restraint and protection of minorities. His concern for maintaining state authority amidst the chaos of partition is reflected by his emphasis on law and order.

The statement that "Pakistan has come to stay" manifests strong ideological resistance to any doubts of the permanence of the country. This message was very important in countering external and internal threats to Pakistan's sovereignty.

Cultural and Global Resonance

This speech evokes historic figures, Islamic principles and national traditions which bring pride and collective identity. "Mujahids" and the bravery of forefathers draw the audience into the same cultural and historical heritage.

Quaid e Azam tells the public that the world Muslim community and international public opinion are with Pakistan, which is an implicit way of depicting Pakistan as a

morally principled and peace-loving state. This position is attempted to gather support and unity from the allies at a time of geopolitical uncertainty.

Conclusion

By applying Fairclough's 3D model, the depth of Jinnah's leadership discourse is revealed in Jinnah's speech. It is clear in the textual analysis that he effectively used language as a source for inspiration and motivation. Discursive practice and social practice dimensions provided insight into a broader context with implications for the message he is trying to give. Jinnah's speech serves as a classic example of how leaders can make use of discourse to navigate crises, unite divergent populations, and articulate visions for the future. His orations were not just orations but acts of discourses that framed the group consciousness and created groundwork for Pakistan's course of direction. Fairclough's model is very useful in understanding how language, power and social change are interwoven during such moments of history.

References

- Ahmed, F. (2005). *Jinnah and the Muslim Identity*. Oxford University Press.
- Jalal, A. (1985). *The Sole Spokesman: Jinnah, the Muslim League and the Demand for Pakistan*. Cambridge University Press.
- Fairclough, N. (1995). *Critical Discourse Analysis: The Critical Study of Language*. Longman.
- Siddiqui, R. (2010). "Discourse and Power in Jinnah's Rhetoric." *South Asian Quarterly*, 18(3), 33-49.
- Khan, H. (1997). *The Constitutional and Political History of Pakistan*. Oxford University Press.
- Naseer, M., & Ghani, A. (2018). "A Critical Analysis of Jinnah's Speeches: Constructing National Identity." *Journal of Political Discourse Studies*, 12(2), 56-80.
- Malik, I. H. (2002). *Jinnah's Pakistan: Nation, State, and Politics*. Routledge.
- Hashmi, M. (2015). "Rhetorical Patterns in Jinnah's Speeches." *Pakistan Historical Review*, 27(1), 98-120.
- Iqbal, Z. (2004). "Religious Ideals in Jinnah's Discourse." *Islamic Studies Journal*, 33(4), 23-45.
- Ahmed, S., & Saeed, M. (2020). "Revisiting Jinnah's Rhetoric: A Discourse on Tolerance and Equality." *Journal of South Asian Studies*, 45(3), 67-89.
- Akhtar, H. (2019). "Jinnah's Vision for Education and Civic Responsibility." *Pakistan Journal of Education*, 36(2), 45-60.
- Fairclough, N. (2001). *Language and power* (2nd ed.). Routledge
- Jinnah, M. A., & Burke, S. M. (Ed.). (2000). *Jinnah: Speeches and statements, 1947-1948*. Oxford University Press.

Appendix

Quaid e Azam's Speech at a mammoth rally at the University Stadium, Lahore on 30 October 1947:

We have achieved our cherished goal of freedom and have established Pakistan as an independent, sovereign state, fifth largest in the world. That freedom can never be attained by a nation without suffering and sacrifice has been amply borne out by the recent tragic happenings in the subcontinent. We are in the midst of unparalleled difficulties and untold sufferings; we have been through dark days of apprehension

and anguish; but I can say with confidence that with courage and self-reliance and by the grace of God we shall emerge triumphant!

Some people might think that the acceptance of the June 3 plan was a mistake on the part of Muslim League. I would like to tell them that the consequences of any other alternative would have been too disastrous to imagine. On our side we proceed to implement this plan with a clean conscience and honest intention. Time and history will prove that. On the other hand, history will also record its verdict on those whose treachery and machinations let loose forces of disorder and disruption in this subcontinent causing death of lakhs, enormous destruction of property and bringing about suffering and misery to many millions by uprooting them from their homes and hearths and all that was dear to them. The systematic massacre of defenceless and innocent people puts to shame even the most heinous atrocities committed by the worst tyrants known to history. We have been the victims of a deeply-laid and well-planned conspiracy executed with utter disregard of the elementary principle of honesty, chivalry and honour. We thank Providence for giving us courage and faith to fight those forces of evil. If we take our inspiration and guidance from the Holy Quran, the final victory, I once again say, will be ours.

Do not for a moment imagine that your enemies can ever succeed in their designs. But at the same time do not make light of the situation facing you. Search your hearts and see whether you have done on your part in the construction of this new and mighty state.

Do not be overwhelmed by the enormity of the task. There is many an example in history of young nations building themselves up by sheer determination and force of character. You are made of sterling material and are second to none. Why should you also not succeed like many others, like your own forefathers. You have only to develop the spirits of the "Mujahids". You are a nation whose history is replete with people of wonderful grit, character and heroism. Live up to your traditions and add it to another chapter of glory.

All I require of you now is that everyone of us to whom this message reaches must vow to himself and be prepared to sacrifice his all, if necessary, in building up Pakistan as a bulwark of Islam and as one of the greatest nations whose ideal is peace within and peace without. Your immediate task is the rehabilitation of millions of our distressed and unfortunate brethren who are either already with us or who have still to join in Pakistan, bereft of all they possessed or had in this world. The least we now can do for them is to receive them as our own brethren. No decent or sane person should consider that they are unwelcome burden thrust on us. Save all you can and give towards the relief of these victims of bestiality and vandalism who have suffered all this for the sole reason that they are Muslims.

Along with this, keep up your morale. Do not be afraid of death. Our religion teaches us to be always prepared for death. We should face it bravely to save the honour of Pakistan and Islam. There is no better salvation for a Muslim than the death of a martyr for a righteous cause.

I would also impress upon every member of this state, particularly our youth, to show the right spirit of devotion, courage and fortitude, to give a lead to the others and to set a nobler and higher example for those who may follow us and the coming generations.

Remember that the scrupulous maintenance and enforcement of law and order are the prerequisites of all progress. The tenets of Islam enjoin on every Mussalman to give protection to his neighbours and to the minorities regardless of caste and creed. Despite the treatment, which is being meted out to the Muslims minorities in India, we must make it a matter of our prestige and honour to safeguard the lives of minority communities and to create a sense of security among them. I would like to impress upon every Mussalman, who has at heart the welfare and the prosperity of Pakistan, to avoid retaliation and to exercise restraint, because retaliation and violation of law and order will ultimately result in weakening the very foundations of the edifice you have cherished all these years to erect.

Do your duty and have faith in God. There is no power on Earth that can undo Pakistan. It has come to stay. Our deeds are proving to the world that we are in the right and I can assure you that the sympathies of the World, particularly of the Islamic countries, are with you. We in turn are grateful to every nation who has stretched out to us it's hands of help and friendliness.

In the end, I once again appeal to the good sense of every subject and citizen of our state not to take law and order into his own hands but so to behave and act as to be a pillar of strength to his government and leaders who are sincerely doing their best to put an end to the miseries and hardships of our unfortunate brethren seeking shelter with us, and battling against grave danger and menace which is facing us.

(Muhammad Ali Jinnah, 30th
October 1947)